THE MISSIONARY
HERALD
AT HOME AND ABROAD

The Oldest Magazine of Continuous Circulation in the United States

DECEMBER 1948

Peace on Earth

Save the Children . . .

PLEASE REALIZE that many of our churches have neither adequate facilities, nor enough properly trained teachers, to give children the moral and spiritual background they need. We must face the fact that comparatively few children are receiving or are going to receive all essential opportunities and normal satisfactions, even in the United States where opportunities are far above the world average.

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A Book of Worship

for Free Churches

Published June *$1.50*

The Rev. Dr. Albert W. Palmer, Past Moderator of the Congregational Christian Churches, says, regarding Oxford's recently published *A Book of Worship for Free Churches*:

"Pastors of 'free' or non-liturgical churches must often long for a book of common prayer, like that of the Episcopal Church — provided, of course, that the proposed book could be a little more flexible and comprehensive, and its use optional rather than obligatory. That longing can now be satisfied.

"*A Book of Worship for Free Churches,* which the Oxford University Press has just brought out, is really a non-conformist prayer book. It has been prepared with insight and understanding under the direction of the Seminar on Worship of the Congregational Christian Churches, but has no limiting denominational marks or shibboleths. It could be used by any church anywhere.

"The contents are rich and varied, and adaptable to many different situations. There are, for example, three forms of marriage services, three communion services, three for baptism and reception into church membership. There is a veritable golden treasury of litanies and services for various occasions, and of prayers for special use.

"Such a book is greatly needed in the pews to supplement the very limited worship resource material in most hymn-books. But, beyond that, this little volume can contribute much to the private devotional life of individuals — as the Book of Common Prayer certainly does Episcopalians. The rest of us greatly need such a book. It should receive a wide welcome."

Dr. Palmer recommends A Book of Worship for pew use. Is your church supplied with copies?

You may order from your church book store or from

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THE MISSIONARY HERALD

AT HOME AND ABROAD

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For all Children, Peace on Earth

"The world of tomorrow is born at the birth of each child. The future of our country — and the world — lies germinating in the children of today." So declared *Our Christian World Mission* issue (October) of *The Missionary Herald.*

APPALLING IMPLICATIONS

If this is so — and we are convinced it is — the following conditions have rather appalling implications:

(1) Half of the children and young people in the United States receive no formal religious training and, so far as is known, only a smattering of religious teaching at the very most;

(2) Of our 5,783 Congregational Christian churches, some 975 have no church schools or programs of religious education at all;

(3) Approximately 5,000,000 more children in the United States have been born since 1940 than statistical predictions would have accounted for. These are now bursting the seams of our public schools — from kindergarten into the first and second grades. And many of our churches have neither adequate facilities, nor enough properly trained teachers, to give these children the moral and spiritual background which they need. In addition, many of these children are being reared in unchurched communities where the religious life suffers from sheer default;

(4) Uncounted millions of refugee or displaced children in the war-torn areas of the world are eking out a chaotic existence by stealing, begging and resorting to barbarism of the lowest level. They are the innocent victims of an historical dis-

aster which blighted their personalities beyond belief. *See pages 25-27 in this issue;*

(5) Other millions are growing up in regions of social and political unrest — caught in the maelstrom of conflicting ideas and ideals — without the benefit of any Christian ministration with its healing, teaching and guiding influences. *See pages 9-15 in this issue.*

"FULLNESS OF TIME"

In view of this outrageous situation, let us face some additional facts and considerations.

It may be roughly assumed that what happens to a child during the first seven years will largely determine his or her basic character for the rest of life. The next seven years are then crucial in strengthening the foundations already established. And the third seven years are those in which the healthful personality learns how to express itself in and relate itself to the adult world of which it has become a part.

While this time schedule is no doubt somewhat oversimplified and may seem too impersonally mathematical, it will give us, if accepted as a general rule, considerable insight into the essentials of a program for normal Christian nurture, development and service — provided that we are interested in obtaining peace on earth for all children! And it shows beyond peradventure that there are projects, processes and activities which may not be put off — that each step for each child, for each adolescent and for each young person should be taken at that precise moment in physical, ethical and spiritual development when the personality is assuming its special structure, form and quality.

In other words, there comes in every normal life, as in the history of nations, "a fullness of time." And, when the time is "full," the moment has arrived — and it will not return — to emphasize and to implement that particular service, that special ministry, which is essential in enhancing the growth and the potential goodness of personal and interpersonal existence. Some things simply cannot be postponed!

OUR AVOWED PURPOSE

We would show ourselves to be naively utopian or utterly unrealistic if we did not face the fact — as we do in this issue of *The Missionary Herald* — that comparatively few children in our day are receiving or are going to receive all essential opportunities and normal satisfactions. Not even in the United States, where opportunities are far above the world average, is this so. And this fact is sharply pointed up in some of the articles in this issue.

But it is the avowed purpose of our Congregational Christian agencies — through *Our Christian World Mission* — to hasten the day when children everywhere will be receiving, from infancy through youth, the sort of ministry and guidance which make life emotionally, morally and intellectually sound. Therefore, we Congregational Christians have set up and propose to expand, through this program of advance, a globe encircling network of services, institutions and programs through which children and young people, both in the United States and in countries abroad, may have the very finest advantages that we can place at their disposal.

These services today are, naturally, limited both in size and in number by the amount of funds made available by our churches. But their extension and scope are restricted only by the amount of faith that is poured into them. Even now, we are doing a work which, measured by financial standards alone, is literally miraculous. Nowhere else for so little money, relatively, are so many outstanding opportunities being offered — unstintedly.

OUR CHRISTMAS EPISTLE

The pages of this issue of *The Missionary Herald* are overspread with descriptions, accounts and reports of our world embracing program for children and

(concluded on page 8)

The Household of FAITH

MILDRED C. WIDBER

How churches are leading the littlest ones into the ways and thought of the Christian life.

This is the story of Sigrid and Ann, of John and Donald and Mark. It is the story of other children, too, the children in your church and mine.

Watch Sigrid as she enters the primary room. She has a slight limp and one hand hangs withered and useless. "Infantile," you think to yourself.

Close behind her is her mother. "The doctor suggested I start her in a church group. He felt certain the teachers would understand and help her. She needs other children and the teaching you give here."

The weeks go by. Look at Sigrid now.

"I made it, I made it, I made it," she chants as she shows her own drawing of a scene from the story of

Group activities, declares the author, result in self-confidence and the ability to cooperate — essential values for one world.

The Good Shepherd. Listen later as, still haltingly, but with increased confidence, she retells part of that story. Certainty has replaced shyness and fear.

There is Donald. For weeks his sole interest was in modeling with clay. Donkeys, camels and even dogs for a Palestinian village come in a lifelike procession from his sensitive hands. His modeled figures bring admiration from the group. Then, for the first time he tries to enter into other group activities.

"Why?" puzzle the teachers.

His visiting mother supplies the answer. "We've moved so often he no longer feels secure anywhere. He didn't want to come here, but now nothing would keep him away. He's finding confidence in himself and becoming more friendly toward other children. I'm so grateful," she adds earnestly.

There are John and Mark, on hand every Sunday almost as soon as the teachers arrive. Their eager energy is ready for any task. They like to help "get ready." They come bounding in, wanting to work on the movie. Their pictures of scenes from the story, *The Forgiving Father,* are vigorous, detailed and very colorful. Intrigued by Donald's modeling, they persuade him to show them how. If ever children have arrived "in readiness" for whatever awaited them, these two have done so.

And Ann — dependable, friendly, a born cooperator — one can see her

Right, dignified services of worship mean growth and understanding of the Christian way of life — plus love of Jesus, himself.

unfold like a flower. All her inner opening doorways swing naturally toward the good, the kind, the beautiful. The group needs her, and she needs the group.

John, Ann, Mark — these three show no such marked difficulties as Sigrid and Donald. But they need no less the Christian friendliness and teaching of their church.

If we could watch them all the whole year through, we would see them becoming a responsive cooperative group. We would note growth in their knowledge and understanding of Christian teaching. We would see that they were coming to love a person — Jesus. We would find them in a worship service, simple, direct, close to their needs, yet having with it awe and a reaching of the soul to God. We would find faith in God, a loving and a just Father, growing slowly and surely. We would detect the response of the individual child to this experience of Christian group living — in his increased ability to participate thoughtfully and with deep inner satisfaction. Could we see and feel all of this, we would know that in these ways the church is leading its children into the household of faith. With differences due to age, this is what we deeply long to see happening to and within all of our children in all our churches.

That such growth in Christian faith and life may be assured, the

Above, a look beyond one's community into the wide world gives horizons and reach to a growing faith, and understanding of the needs of others. *Right,* intelligent giving of money is an essential Christian experience, and an important aspect of Christian life.

church carefully selects and trains its teachers. It makes of its monthly teachers' meeting more than a business meeting. It becomes a time when the minister interprets the Bible to his teachers; the great convictions of the Christian faith; the urgent tasks which the church has in today's world. Even teachers of young children need adult fare for their own growth. There is, too, an hour when teachers, working in smaller groups, plan how best to develop the program in their own department or class.

But this is not enough. It is only the beginning. The church urges its teachers to attend community teacher training schools; to travel to a one-day institute; to go to a summer workshop or laboratory school. It not only urges, it helps defray the cost.

For teachers, too, must grow. As they meet others, struggling with the same problems which they have, they take new courage and feel that after all they are not alone in their difficulties. As they exchange stories of their most satisfying experiences with boys and girls, they expand in a warm glow of fellowship that not infrequently becomes for them an experience of worship.

For, in their sharing, suddenly they have understood that what happened to them and to the children whom they taught was a true fellowship with God; a sincere attempt at following the teachings of the great teacher. And they feel humble and awed and say slowly, thoughtfully, "Truly we felt God"; "We sensed that our children worshipped in the deepest sense"; "We were all uplifted." And as the children left, several said: "I loved today"; "We had such a good time"; "Gee, I like that

Below, to insure real growth in faith, the church carefully selects and trains teachers. The monthly meeting of teachers is the time when the minister interprets the convictions of the church. It is the time when teachers plan how best to develop the programs.

The church, if it is to fulfill its teaching function, must have family cooperation.

story." Inadequate words, but the shining eyes and the lilting voices gave sign of authentic inner joy and peace.

So it is that one can never write only of the church and its concern for children. That concern has to be expressed through persons who are themselves Christian in thought and life; persons who hunger to grow in knowledge, in teaching skill, in faith and worship. The church must be concerned for them and understand its unique opportunity to provide for its children through providing its teachers with every incentive for Christian growth. There must be due recognition in the life of the church; individual pastoral appreciation and counseling; such larger training opportunities as are available.

Our story has a moral; or it may be an epilogue. The Children's Department of the Division of Christian Education exists solely to give help, guidance and strength to the churches — to all the churches as they earnestly seek to bring up their children in the Christian faith and life. It does so in many ways.

Yet never for a moment does it forget Sigrid, John, Donald, Mark, Ann and their teachers. Its greatest joy comes at the time each year when it meets and works with them directly as teacher and friend. So we begin — and end — with the children, our chief delight and concern.

Miss Widber is a member of the staff of the Christian Education Division of the Board of Home Missions.

Illustrations in this article by courtesy of Elio, American Cyanamid Company, the Religious News Service and the Christian Education Division.

For all Children, Peace on Earth

(*continued from page 3*)

youth. In the articles which we have found space to include in this issue we see our work at home and abroad — in homes, schools, churches, summer camps, mission areas — moving forward into a future of unspeakable peril and yet of unconquerable hope. And our focus is upon hope, for we have the Christian heritage. We trust the redemptive grace of God in Jesus Christ to save the world if only the world will accept salvation.

And we propose to rear up a generation, insofar as we are able, which looks to God in Christ with intelligence, with moral courage and with emotional maturity; which reaches out with unquestioning faith for the redemption which alone makes possible a rebirth of freedom and creativity.

Here, then, is our Christmas epistle to our Congregational Christian churches of America. May it inspire confidence, kindle desire and call out all that we have of spiritual responsiveness and financial support. So, let us worship and work — let us pray and produce results — that all the children of our time may have peace on earth with goodwill to everyone.

READ THIS THRILLING STORY OF WHAT OUR MISSIONARIES ARE DOING FOR CHILDREN AROUND THE WORLD.

Dorothy P. Cushing

"Let all the people be a LIGHT"

Let all the people in the world be a light."

This was the spontaneous prayer of a little six year old girl in Madura, India, as she stood with shining eyes before two tiny candles burning at a New Year's service in the home of one of our Congregational Christian missionaries.

On the preceding Christmas, she had sung "Joy to the World" with such abandon that the Americans present turned aside to hide the tears in their eyes.

"That must be the way the angels sang 2,000 years ago," one whispered to another.

Americans have been deeply moved by the plight of the hungry, homeless waifs in Europe and Asia—victims of a ghastly war and its aftermath. Yet it is well to remember that our Congregational Christian missionaries abroad have always worked among children both hungry and homeless. Every mission field lies in some area of chronic deprivation, and every generation of missionary service is part of the age-old era of divine and human answer to human need.

In its twenty-one hospitals and thirty-five dispensaries—from Africa to the Philippines — our American Board for Foreign Missions is engaged in the task of not only healing the sick, directly, but in training young men and women for skilled service among their people as doctors, nurses and specialists in public health.

Perhaps some still think that the superstitions and weird practices about which our grandmothers used

These boys and girls of one of our mission schools (China) take time out for exercise.

to hear in the missionary meetings of their day are now a thing of the past. If so, the following description — a very mild sample — will correct that erroneous impression. It was sent by one of our younger nurses on duty in China, who was called recently to attend a maternity case in the home of a North Chinese farmer.

"We arrived at the farmer's home and prepared the patient. Suddenly just as things seemed imminent I noticed one of the old foot-bound Chinese ladies — with a string of firecrackers in her hand. Before I could ask what was up the whole string went off with a terrific bang in the little room. That was supposed to give the patient strength.

"This was hardly over when in trotted the same woman with half an umbrella. She reached over my sterile equipment and put the edge of the umbrella against the oil lamp. With the flaming umbrella she started chasing devils out from under the

This Marshall Island boy blows "the church bell" to call the people to morning worship.

bed. I was afraid my patient would deliver any minute, but I was more frightened lest the old woman should set the place on fire.

"Finally the old lady and the umbrella left dramatically. But she soon made a reappearance with a rice bowl full of tiny hot coals. This she was about to drop between the patient and myself when my Chinese assist-

ant reached out and stopped her. Just at that moment, the baby arrived, and the drama of the hour turned to the new little son. A burst of firecrackers went off in front of the house. After cleaning up, the family fixed a feast of chicken."

HEALTH PROGRAMS

This is only one example from North China. The same sort of thing can be found all over the world. Throughout our world-wide field, children begin life against unbelievable odds. It is inevitable, therefore, that our missionaries should concentrate on children. For those of the newest generation are the last hope of the world.

In addition to its service to children in hospital and dispensary, and the training of native nurses in obstetrics and child care, our American Board for Foreign Missions commissions a number of missionaries to carry on very special types of health work. There are, for example, Helen Dizney, R. N., of Peiping, North China and Miss Ruth C. Cowles, R. N., of Johannesburg, South Africa, both of whom have pioneered effectively in public hygiene.

Miss Dizney administers public health activities for our entire North China mission. She goes into the village, sets up clinics, vaccinates those who come for help and teaches a simple hygiene program that can be applied by local people when she has gone. A school of nursing, under her supervision, is carried on in the Jefferson Middle and Primary Schools and in the Goodrich Middle and Primary Schools located in Tungshien. Last year she and her assistants treated 515 child cases of trachoma.

For many years in South Africa, Ruth C. Cowles of Johannesburg has been the spearhead of an attack on disease for a whole township. Her name is one to conjure with among officials of the area. She introduced the training of Bantu public health

Above, Pastor Gabriel of our Kodaikanal Mission in India receives girl into church membership. Left, Dorothy S. Hoath admits out-patients to a dispensary of our Women's-Children's Hospital in Madura, India.

nurses and was instrumental in raising the general standards of Bantu nursing practice. Some of her most direct work has been with children. Her vigorous leadership put public health campaigns into the schools; and under her administration the Alexandra Health Clinic has grown from a few rooms, with improvised equipment, into an up-to-date center supported by the community.

And so our missionaries — in Africa and elsewhere — are doing an outstanding job, in larger or smaller scale depending upon circumstances, in training mothers and future mothers in child care and mothercraft. They teach how to bathe, clothe and feed young babies, and how to correct bad physical, mental and emotional habits in children as they begin to develop.

DIET AND HYGIENE

An interesting example of child care development conducted under missionary auspices is seen in the activities of Mrs. Albert W. Hausske of Peiping, North China. She began this work as an experiment just before the war, and as it steadily grew, she remembered the Chinese saying, "One picture is worth a thousand words." So Clara Hausske devised a series of simple posters illustrating a few basic diet and hygiene rules for the rearing of children; these were soon taken up and publicized by the National Child Welfare Magazine in China to which Mrs. Hausske contributed articles from time to time.

On the strength of a reputation thus earned, it was not long before Clara Hausske's little booklets on the use of cabbage water, bean milk and other nutritious but inexpensive foods, as well as one on *Baby's First Year*, were being requested from isolated homes all over China. Mrs. Hausske is presently an active member of the National Child Health and Child Welfare Association, and of other committees concerned directly with child care.

Our missionaries in Africa—and elsewhere—train mothers in child care and mothercraft.

Through twenty-four social service centers our Congregational Christian missionaries have contributed strikingly to the civic life in many key communities. These staff workers of our social service centers stand at the growing edge of social reform.

Loy L. Long of Ahmednagar, India, for example, led the way in remedial effort in the areas of juvenile delinquency, and was largely instrumental in organizing, in cooperation with local public authorities, an association which kept pressing until it had secured a Probation Officer, a Remand Home and a Children's Court. This was a notable triumph over the inertia, the conservatism and the social blindness which, even in America, are so heartbreakingly difficult to overcome.

Above, a church school group at Guadalajara in Mexico. Below, Japanese children greet a few goats given by our Church World Service.

Mrs. Dora A. Phillips of Johannesburg, South Africa, the wife of Dr. Ray E. Phillips who is director of the Jan H. Hofmeyr School of Social Work, not only teaches courses in the school on "Problems of Family Life" but also supervises ten other schools as well as the Wayfarer Groups, which are the counterpart of our American Girl Scouts. In addition, Mrs. Phillips is responsible for the program in many community Sunday Schools and serves on the committees for the Talitha Home and the Detention House for girl delinquents.

Ruth Van Kirk went back to North China in 1947 and organized, in Tientsin, as a new piece of social work, a much needed Nursery School for children of working mothers. A Chinese industrial concern supplied the needed space, furniture and playground equipment. This Nursery School is recognized as the best thing of its kind in Tientsin. The parents call it "Children's Heaven." One hard working mother said, "I never dreamed my children would have the

Below, the clerk and members of his family of our Alexandra Health Center, So. Africa.

good fortune to be in a place like this."

An Indian educator, speaking to one of our Congregational Christian missionaries once said: "Educate a boy and you lift an individual. Educate a girl and you lift a family." To which our missionary added: "Educate a Christian boy or girl and you lift a whole community."

It was to this same missionary that an Indian mother in a poverty stricken village exclaimed: "Never mind us grown-ups. We want an education for our children."

Through its 1,226 schools, ranging from kindergarten to college, our American Board for Foreign Missions offers, in many lands, the only chance for even the most elementary education. Our kindergartens, elementary and primary schools alone have an enrolment of more than 92,000 boys and girls!

CHRISTIAN HOMES

Today, as always, our missionaries are working under a terrific strain as they confront the desperate need and hear the pleading of countless children to be taken into the schools. But there are not enough schools — not enough missionary teachers—not enough trained teachers drawn from the local communities. When may we have enough support for these amazing projects which, with our present funds and staff, we can neither fulfill nor yet abandon? The answer lies entirely with our churches here at home. What will your answer be?

In addition to its schools, its hospitals, its baby clinics, its child care program, our American Board for Foreign Missions is seeking directly to strengthen the Christian church and home in each country where we are at work. Great stress is therefore laid upon teaching mothers and fathers how to create and maintain a Christian home, and how to rear their children for a mature Christian life, as well as how to improve the instruction in church schools.

Above, in our college at Tarsus, Turkey, Dr. Meyering teaches boys basic English.

In a number of unique ways, our Congregational Christian missionaries are building intercultural and international goodwill: and perhaps one of the most striking examples is in Turkey. Books for Turkish children have been practically non-existent. But last fall the second International Book Week for Children was held in Istanbul, built upon the idea that "books build bridges." Approximately 10,000 visitors, half of whom were children, attended the exhibit.

Through Dorothy G. Blatter of its Publication Department in Turkey, our American Board for Foreign Missions has cooperated with the Istanbul Book Publishers' Association, with the United States Information Service, and with other organizations in setting up for a second year this successful exhibit of children's books.

The youngsters gazed open-eyed at the posters and captions advertising books for children in other lands besides Turkey and telling them that "great men read good books when they were children." A copy of Harper's *Pandora* nearly had its cover worn to shreds by eager hands, yet

not a single volume was taken away. As one result of the exhibit, a children's library was opened at the Service Center. On the day it opened three small urchins were brought in off the streets by their chum, the janitor's son. That is no doubt prophetic of what will happen on an increasing scale.

In addition to this varied program being conducted by our Congregational Christian churches around the world in the interest of children and youth, services are also being established in various countries for the handicapped children — the crippled, the lepers and the sightless. An outstanding example of work for sightless children is the Dadar School for the Blind in Bombay. It was founded in 1900 by our Mrs. G. Ross Thomas.

But this is only one of the many enterprises of hope and healing that our missionaries have initiated and which have subsequently been underwritten or even taken over by committees of nationals, or by their governments. For this is in accord with our traditional Congregational Christian policy abroad — to plant self-governing, self-supporting and self-propagating churches, institutions and projects — assisting them only so long as they require outside aid, encouraging them as soon as possible to strike out on their own. For this is the only way that institutions, as well as children, can grow up and become truly mature.

Miss Cushing is a member of the staff of the Missions Council, and the News Editor of our American Board for Foreign Missions.

The illustrations in this article are by courtesy of the American Board and the Religious News Service.

For all Children, Peace on Earth

A father faces the kind of world in which his boys are learning to live.

Vernon H. Holloway

Preparing Our Children to Live in One World

Bob is seven years of age, and his brother Bill is but five. They like to play children's records on our radio-phonograph, and now and then they turn on the radio itself, listening to their favorite heroes — Gene Autry, Dick Tracy, and Jack Armstrong.

TRIUMPH OF GOOD

Their mother and I are not too happy about some of the plots in which these "heroes" are involved, but the boys enjoy them and do not seem to be too much disturbed over the frequent clashes of heroes and villains. I suspect this is because it has been the boys' experience that, in these stories, the hero always wins out in the end. My wife and I are inclined to think that the boys are enjoying not only the sense of adventure which this make-believe world inspires, but also the satisfaction which comes when any human being sees the triumph of good over evil.

The trouble with these radio programs is that they are misleading and deceptive, insofar as our children take them to represent real life. In these stories the hero represents both goodness and power, and in the end his power is sufficient to insure both his personal survival and the victory of his goodness. The result is that

Bob and Bill are seldom puzzled about the exploits of Dick Tracy, but they continue to ask questions and to register dismay over some of our stories from the Bible.

Bob and Bill feel satisfied when Gene Autry or the Lone Ranger succeeds in disposing of the villain, but they want to know why there were not more "good people" armed with sufficient power to prevent the death of Jesus. They want to know why God, if he is both powerful and good, permitted his Son to die upon the Cross. They are too young to perceive the tragic nature of life, and they do not yet understand how they themselves in their own hearts and with their own hands may become the crucifiers of Christ rather

In this penetrating and basic article, the author states that "our duty to God with respect to the world and children is to turn in repentance that there may be less evil." Dignified worship *(right)* is fundamental, as is the sharing *(below)* of goods with others of the world.

than the bearers of his Cross.

The boys, of course, also hear the news reports over the radio, as my wife and I listen to the newscasts and try to make sense out of the tragic events in Palestine, Korea, Czechoslovakia and elsewhere. Because they are young and have experienced little if any insecurity, Bob and Bill are not much disturbed about strife in the Holy Land, injustice to the American Negroes, or predictions of atomic warfare. Thus far, when they have heard reports of war, their only questions have been: "Who are the good people?" and "Are they winning?"

DOUBLE OBLIGATION

As parents think upon these things and consider the nature of the world in which we dwell, should they not conclude that they have a double obligation to the world of tomorrow? As members of the church, and as members of a sick society for which Christ is concerned, it is our duty to do what we can to promote justice, freedom, order and peace. But no matter how much we strive as Christian citizens to improve democracy in our own land, and to influence American foreign policy in the service of world order and justice, we need to remember the radical nature of evil in the human heart.

The conflict of good and evil is a perpetual one. Our duty to the world which our children will inherit demands responsible citizenship from us as parents, but it is equally important that we help our children to prepare for the responsibilities which they must face — the ongoing task of witnessing to Christ as members of the church and as citizens of the state.

FOR ALL CHILDREN

The Christian parent of today, who seeks earnestly to love God and to serve his neighbor for the Lord's sake, will share the compassion of Christ for the children of men everywhere. He will serve his own children best by sharing with them a Christian concern for the children

Our author states that our generation has become morally bankrupt because it has forgotten its Christian heritage. In Christian families this heritage remains alive.

"across the tracks," and for parents and children anywhere who are hungry or persecuted. He will realize that he, himself, as well as his children, stands in constant need of the fellowship and inspiration of the church, whereby we are reminded that every man is our "neighbor" and that God alone is absolutely trustworthy.

SOCIAL CONCERN

The Christian parent will agree with Harry Emerson Fosdick, who has said: "Any church which pretends to care for the souls of youth, but is not interested in the slums that damn them, the economic order that

cripples them, and the international relationships that determine their destiny, that kind of church, I think, would hear again the Master's withering words, 'Scribes and Pharisees, hypocrites.'" But as he reflects upon these words the parent should also agree that responsibility to God, both for the church and for society, extends to the home. He will question himself, in the presence of God, and reflect upon his own conduct as parent, churchman and citizen.

OUR RELIGIOUS HERITAGE

Surely, from a Christian point of view, we cannot easily separate churchmanship, citizenship, and parenthood. The kingdom of heaven embraces all of these, and each is therefore related to the other. How can we be responsible parents if we are neglecting the church or are indifferent to the plight of mankind?

The generation to which we as parents belong has become morally bankrupt because it has forgotten its religious heritage. If our children's radio programs always produce a hero who is *both* good and successful, they are only reflecting the Hollywood plots which are produced for adults, in which there is usually a happy ending. Are these not symbols of our modern society, which too readily has assumed that goodness and power can easily go hand in hand? Has not our modern age taken the source of goodness for granted, as if it were within men, while becoming obsessed with the pursuit of wealth and power? For too long a time we have falsely believed that man was becoming a "Superman," that we could concentrate on increasing our power over nature without worrying about the control of ourselves. We are just beginning to realize that we now live in a society which may succeed in destroying itself.

REPENTANCE AND FAITH

Our duty to God with respect to the world and to our children is to turn in repentance to God himself, in order that there may be less evil in our own hearts. Then and only then will we have the wisdom and courage to wrestle with contemporary social evils without giving in to despair and without adding to the self-righteousness that already prevails. And only on the basis of such repentance and faith can we hope to influence our children to understand the message of the Cross, so that they in their time will endeavor to prevent new crucifixions.

Mr. Holloway has been until recently a member of the executive staff of the Council for Social Action, and is now on the faculty of Denison University.

Illustrations in this article by courtesy of the United Nations and Religious News Service.

How Character is Being Developed

Programs which help Junior High young people become responsible and mature leaders in church and society

Henry R. Rust

Johnny had worked all summer as a caddy at the local golf course.

By the time school opened, when he entered the ninth grade, Johnny had a sizeable sum of money which he counted and recounted in and out of his man-sized billfold. His expenditures were carefully analyzed and his pledge to the church of twenty-five cents a week was easily paid from his earnings. In fact, all ten Sundays of the summer vacation could be paid up at one time and he laid the bulging envelope aside ready to give it to the minister personally.

In the wintertime Johnny earned his spending money by shoveling snow and at other odd jobs. He was president of the Junior High Fellowship of his church and active in some of the class projects in school. John at fourteen was making his own decisions — one of which was to join the church.

Mary was a thoughtful girl. She liked to read about our missionaries. One summer she met some of them on furlough. During the Candlelight Service at Junior High camp, as she took the light for her little candle from the big light — the symbol of the Light of the World — she made a vow to be a missionary. Inspired by the lives of those who were min-

r author states that through mean-
ful activities and a well planned
riculum our churches can develop
lype of churchmanship which pro-
ces young people prepared to dedicate
mselves to the service of mankind.

istering in the name of Another, she kept her vow. Several years later, as a graduate nurse ready for foreign service, she held the self-same candle in her hands again as she told her fellow campers, on the same spot where she had been years before, of her call to Christian service. Now Mary R. Dewar is in China, serving the churches and ministering to those who need her desperately.

Bill and Polly, Douglas, Peter, Phyllis and others like them are seeking the answer to the typical question, "What shall I be and do?" Bill is "thinking of the ministry." So is Polly. Douglas says he doesn't know yet. Peter is interested in aviation and Phyllis is determined to be a nurse.

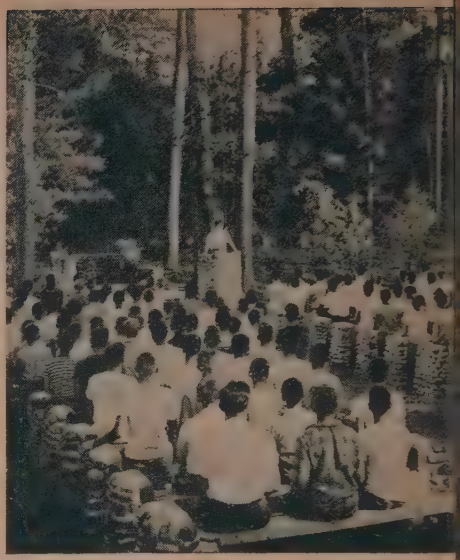
PERTINENT QUESTIONS

How may our churches give their message to these young people just coming into their own as responsible personalities? How can we guide and teach them to use wisely their growing independence? In what way can the churches help to stabilize, and yet preserve, the emotional vitality of boys and girls? To what extent can we develop a type of churchmanship which produces characters ready to dedicate themselves to serving whatever vocations they may decide to enter?

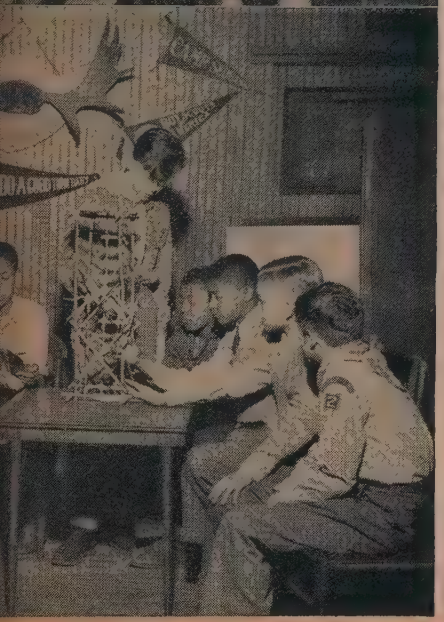
The churches serve our youth by providing a planned curriculum of study. A carefully constructed series of courses opens the way to a knowledge of the Bible. The life of Jesus and his teachings; the story of our Christian heritage; biographies of men and women who stand as stalwarts in the faith; the meaning of the Christian faith and Christian institutions in our lives today; these form the basic material upon which our religious studies are built.

A BALANCED PROGRAM

The Division of Christian Education of our Congregational Christian churches provides additional materials for a fully balanced program. Churches by their use may help boys and girls to build up activities sessions, rallies, junior choirs, recreation nights and service projects: thus fulfilling the whole purpose of Christian education — the structural enlargement of each personality to the



Hundreds of boys and girls between twelve and fourteen years of age join our churches each year. Our author states that programs must be provided to meet their needs.



complete stature of a follower of Christ.

Far back into a remote canyon in Idaho, Student Summer Service Workers brought the gospel as a service to youth in a churchless community. By the end of the first week, 120 children from four to fourteen were coming to the two-room schoolhouse to receive what we had to give. The Junior High boys and girls began studying what it means to be a Christian. Soon they were drawn into an intimate community group to which they felt they belonged. The testimony of parents about the growth of their boys and girls within this vacation school gave proof of a permanent need for this kind of activity. And when it is remembered that similar schools are held each summer in rural New England, in the deep South, and in the pastorless church parishes of the plains states, we can see how surely the Vacation Church School has proved its worth and effectiveness in city, town and countryside throughout America.

THE GANG SPIRIT

The Pilgrim Fellowship includes, of course, the Junior Highs. For our churches know how to direct the "gang spirit" into constructive spiritual channels through programs which combine a free informality with a thoroughgoing character discipline. A fellowship which plans and works in accordance with democratic processes produces the kind of responsible young people who are equipped to develop into competent adults. What is more, these group activities are fun. The Junior High Pilgrim Fellowship is a cross section of our churches at a level of experience most congenial to young people of this age.

Hundreds of boys and girls between the ages of twelve and fourteen join our churches every year. Our churches need these boys and

girls, yet adolescence is the time when they most easily fall away from church life. To meet this period of crisis in personal conviction, pastor's classes are formed to interpret the Christian faith in terms which appeal to youth's spiritual sensibilities and inspire them to ally themselves with the Christian movement as a life-commitment. This is the prime element in our program for the Junior Highs who need a special inducement to continue and to deepen their loyalty to Christ, their interest in the spiritual life and their support of everything for which the Christian gospel stands.

SUMMER CAMPS

State Conferences have developed forty-three Junior High camps. In the out-of-doors, finding himself or herself on his or her own, many an adolescent has felt the rising of a new response to God, to Christ's appeal, and to the challenge of the world's vast need. And thus the churches come to mean something far more important than before, while personal problems take on a different look. Things happen in a summer camp — character is structured along enduring lines in a controlled but liberating environment that is geared to the learning habits and needs of Junior Highs, and that gives opportunity for vocational guidance, for out-of-doors experiences and for social development in a closely knit community of young people and adults who wish to press on toward the kingdom of God.

One of the main tasks of the Junior High Department is to help train leaders for their work. Workshops, institutes and seminars are important means for acquainting counselors with the tools available for their special tasks. The churches spend too little time, too little energy and money on developing their greatest potential — the young people upon whom the future hangs. The most exacting, yet the most important responsibility that intelligent Christian adults can assume today is the teaching and counseling of young people whose aspirations are limitless but whose wish for knowledge needs the discipline of a trained mind and a mature emotional control.

TEACHERS AND LEADERS

A curriculum requires teachers. Summer camps must have leaders. Church membership classes call for competent interpreters of the faith. How are boys and girls to hear without a voice to call them? How are they to follow without a leader whom they may trust?

Johnny, Eddie, Mary — and the scores of adolescents like them — need a church with a church school curriculum that also includes activities of concrete service; with its vacation school; with its Junior High Pilgrim Fellowship; with its pastor's class; with its summer camp and its interest groups; its craft classes; recreation clubs and courses in leadership training. These all have a distinctive place in a well constructed program for Junior Highs, for they are the tools of education and the means of an evangelism which both heals the wounds of the past and gives health for spiritual pioneering in a future of goodness and growth.

Mr. Rust is a member of the Christian Education Division of the Board of Home Missions.

Illustrations in this article by courtesy of Division of Christian Education and Religious News Service.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for four months ended September 30, 1948, $22,544.55

"In the Haunts of Wretchedness"

M. Irene Welker

The story of Wanda shows how our Service Committee takes life to the young and innocent victims of war.

In telling about Wanda Moscardino, a little child of ten in Naples, Italy, we can tell in short the story of the Service Committee and of what Congregational Christian people are doing — through the Service Committee — for children all over the world, wherever the war has ravaged and where life is "out of balance."

Wanda's family are refugees. Her parents and a family of five lived in Southern Italy until the invasion came and their home was destroyed, and then they moved up the peninsula to Naples where they found refuge; but a terrible refuge it was. The cave was filthy, cold and damp; the diet was pitiful; and the family crowded together with all five children in one bed. Wanda's older sister soon died of tubercular meningitis. The struggle for existence was savage, even for the children who spent their days in a frantic search for a bit of food.

It was in July, 1946, that Wanda first came to our Congregational Christian Service Committee's headquarters in Naples. She wanted to go to school with her friends and she received a cordial welcome. First, she was examined physically to detect communicable diseases. Her skin was covered with the abrasions and ulcer-like sores which result from the lack of soap and from a diet lacking in fats. The clinic treated her skin and provided her with a supplementary hot noon meal and with a daily glass of whole milk. Then the doctors discovered that Wanda had second degree tuberculosis which would require even more attention.

On these two pages are shown conditions in which Wanda and others lived when found by members of our Service Committee staff — and changes brought about by gifts to our Committee for War Victims and Reconstruction. *Top*, a view of housing and living arrangements in one of the caves. *Above*, the sleeping accommodations for children.

Left, scientifically prepared food was served to the children. *Top, above,* the buildings into which the cave dwellers moved. *Above,* every child received thorough check-up. *Top, right,* Wanda (right) and a friend in their new dresses provided by our Service Committee. *Right, center,* Mrs. Welker (front) leaves Wanda and her family happy in their new home. Healthful recreation (right) was provided.

Finally, Wanda started to school. It was a totally new experience to her. She had never been to school before, because Italy, even in peacetime, has never had a comprehensive system of public education. Very soon Wanda's teachers noted her alertness and eagerness to learn, and before the summer was over she was promoted to the second grade. Then the parents objected to her continuing in school. The struggle for existence required the efforts of everyone, including the children, and Wanda, they insisted, must join the daily search for anything that would preserve life.

A PRICELESS PRIVILEGE

It took some persuading, but Wanda's schooling won out and before long her parents came to realize that her privilege was priceless. She looked healthier. The small bit of soap she was given kept her and her whole family cleaner. She coughed less. And she was proud of her new clothes.

But what her parents did not at first detect was a change in Wanda's whole attitude toward life. At the beginning she had been alternately sly and suspicious, or aggressive and demanding. Her teachers gradually qualified and allayed this spirit by telling her in effect: "This school, your clothes, the milk you drink and the food you eat here and the soap and medicine you receive here are from friends in America. We don't have to bring these things to Italy, but we have come to share these things with you. (This is difficult to interpret in Italy where they have no expression for 'share'). We want you to have these things and to make the most of them. But please don't demand things; we are here to share."

Having Wanda in school was important for her entire family. Through her, our workers maintained continuous contact with the parents. And through this contact they were able more wisely to distribute soap, medicine and supplementary food, while carefully checking the use of these supplies, noting the outlook and habits of the family group, and watching the results of this service.

MORE ABUNDANT LIVING

Frequent conversations with Mrs. Moscardino opened her eyes to the importance of sanitation and orderliness; showed her how to repair and mend clothes; and helped her to care better for Wanda in her fight against tuberculosis. Through our Naples' Project the Congregational Christian people in America not only saved Wanda's life but opened to the whole Moscardino family a new and more abundant way of living which they would otherwise never have known.

Here, then, is a "case" — No, a child! — who has been given loving and helpful care by people in America who are convinced that "of such is the kingdom of heaven."

OTHER AREAS

The same story could be told of our service in many countries where food is needed and where disease haunts and thwarts the lives of children. The Committee for War Victims and Reconstruction sends the gifts of our people through the Service Committee and Church World Service to the haunts of wretchedness and greed. These gifts are the instruments of freedom for the new generation.

Mrs. Welker was a member of our Congregational Christian Service Committee staff on the Naples Project.

Illustrations in this article by courtesy of Paul M. Pietzsch and the Committee for War Victims and Reconstruction.

HOW TO USE THIS ISSUE OF

The Missionary Herald

Ione Catton

Here is an issue of *The Missionary Herald* which our ministers and young people's leaders will find invaluable and particularly helpful as we celebrate the *Great Birthday*. Use the stories and materials liberally in your plans for the observing of a true Christmas in church and home.

◆

Service Projects. Are your young people, or the classes of your church school selecting a Service Project? It is a good thing to do at Christmas. You will find helpful suggestions in the articles by Dorothy P. Cushing, M. Irene Welker, and Fred L. Brownlee.

◆

Advent Sermon or Address. Vernon H. Holloway has some thoughful statements which may help you in the preparation of an Advent Sermon or Address for parents, and the editorial is packed with ideas.

◆

Teachers' Meeting. Before the next meeting of your Church School teachers, ask each one to read the article by Mildred C. Widber. Order extra copies of *The Missionary Herald* if necessary. Base the discussion on this article by Miss Widber.

◆

Parents' Meeting. Have you tried a "Teen Agers" Parents' Meeting? If you do, you will find the articles by Henry R. Rust, Paul R. Reynolds, and the editorial full of suggestions for discussion.

◆

Pilgrim Fellowship. The article by Oliver Powell should be read by all members and the leader of your Pilgrim Fellowship or youth group. It will give lift and purpose to your group.

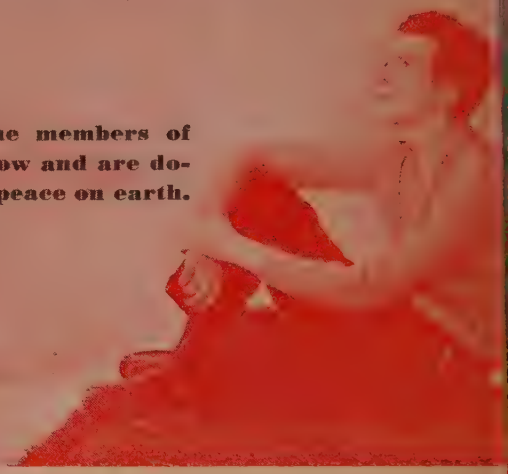
◆

New Equipment. Paul R. Reynolds tells how churches have reconditioned their Church School facilities, and quotes, too, from a number of reports from other churches.

In completing your church's part in the Postwar Emergency Program and the launching of *Our Christian World Mission*, you will find in this issue materials and facts which will help you.

They may be dreamers, but they know the score

Some things which the members of Pilgrim Fellowship know and are doing that there may be peace on earth.



Oliver Powell

Tell you what I'll do," said Jerry, the bus driver. "First thing tomorrow morning I'll have a talk with the boss. Maybe he can fix things up so that next time you kids tackle a job like this the company will donate a bus!"

That really topped it off. It had been a perfect day without it. But Mr. Evans, their counsellor, had said that once you got something started like this there's no telling where it would end.

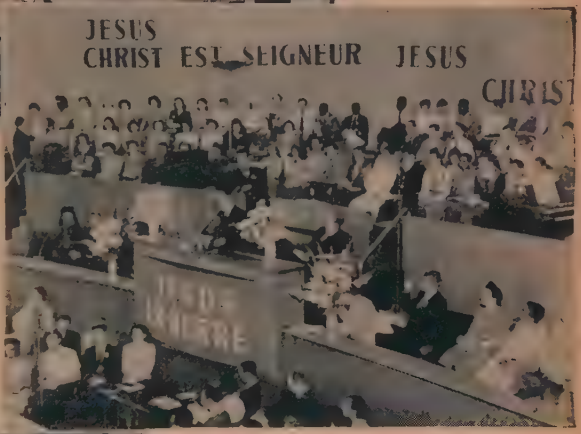
Here's what had happened. One Sunday evening, during the Pilgrim Fellowship meeting, there came an invitation from the youth group of St. John's Church (of another denomination) to spend the day together at one of the nearby Church World Service Centers, sorting and baling clothing to be sent to people in need all over the world. The crowd reached for it like an outfielder after a high one in the last half of the ninth with the score tied! Some of the gang gave up well-paying Saturday jobs; everybody paid $4.00 for transportation. Eight hours of hard work and eight tons of clothing stood ready for shipment!

Then they piled into the bus for the ride home with a busy Sunday ahead in church school, in the church services, and in the evening fellowship meeting. Now came Jerry's offer. The crowd remembered the way he'd pitched in during the afternoon. He told one of the boys he'd never heard of anything like it before; said the world would be a lot happier place if a few more people would stir around like that.

We've thought about it seriously

ever since we picked up the story. It's a sort of dramatization — in miniature — of what our Pilgrim Fellowship stands for and what it seeks to do with the some 200,000 young people of our denomination who share its purpose and program. Here was real service for others, given freely, eagerly. Here was the kind of warmth in fellowship that only the sharing of a common job can bring. Here was genuine concern for a needy, discouraged, anxious world. And here, too, was an influence reaching out into countless lives. Here, in fact, was evangelism with

Left, young people from 20 nations met in Geneva preceding the First Assembly of World Council at Amsterdam. *Lower left,* nearly 100 students, representing national student Christian movements met recently.



Today, there are many evidences which indicate that in the churches of tomorrow there will be a deeper, more urgent sense of world-wide Christian obligations because young people are revealing deep interest. *Right,* more than 1,000 young people met in the Second World Conference of Christian Youth at Oslo.

reality behind it. And though, to be sure, there's a great deal more to Pilgrim Fellowship than this, when our work with young people can show such results, we needn't fear too much for the future of the Christian churches.

We like to think of the Pilgrim Fellowship as a training ground for the new generation of church people; lay leaders and ministers, missionaries and Christian educators. For that is our ultimate aim. Whatever

A growing number of Pilgrim Fellowship members are investing time in summer conferences.

is basic to a church in life is basic to the purpose of Pilgrim Fellowship.

This being so, the things Pilgrim Fellowship does today are helping to determine the course and shape of things in the churches of tomorrow. We present, therefore, in rapid review, the most important achievements and aims of our young people's program; as a kind of preview also of what may be expected in the future as a result of what is being done now.

WORLD CONCERN

In the churches of tomorrow there will be felt a deeper, more urgent sense of *Our Christian World Mission*, both with their dollars and with their lives. There are in the ranks of Pilgrim Fellowship young men and women who with their own hands have touched the raw and bleeding edges of the world's suffering; who have learned the hard way that "without Christ it is chaos."

Those who came back from the World Conference of Christian Youth which met in 1947 in Oslo, Norway, and who have been telling far and wide what they saw and heard not only there but in many other places on Europe's unhappy continent, saw Christianity involved deeply in a struggle for its very existence as a force in shaping human affairs.

There has been far more than mere talk about it. Delegates to the meeting of the National Council of the Pilgrim Fellowship at Doane College in 1946 were in deadly earnest when they mapped out their program to reach a goal of $200,000 in two years for the on-going mission work of our Congregational Christian boards and agencies, and for rehabilitation and relief.

Since that momentous day all sorts of things have been happening. For example — the Penfield Pilgrim Pig Project in Ohio where PF'ers are far along the road toward their state goal of $20,000. How have they gotten there? In a very practical way. Pigs are sent around to various farms for feeding and fattening, are finally butchered, and are then turned into bacon and spareribs to be sold for the cause of world friendship. Again — the group of young people in a northern California church who served a sacrificial, typical relief

meal to members and neighbors, showed the movie *Seeds of Destiny* and sent in a check for over $600 to the Committee for War Victims and Reconstruction!

It has been more than a matter of money raising, too. We're proud of the growing number of young people who, each summer, invest their time and their health in volunteer services; caravans of Pilgrim Fellowship young people out on the great plains of Minnesota, the Dakotas, Nebraska—conducting vacation church schools for children who have never known the ministry of a Christian church.

In the churches of tomorrow there will be a firmer hold upon the essential oneness of the Christian community.

Young people's ideas are sometimes dismissed as being too "naively idealistic." Yet young people frequently see long term goals more clearly, and have a vision of the possibilities in the future that is far more accurate than most of their elders. All the associations which Pilgrim Fellowship young people have with the wider fellowship, with the Evangelical and Reformed Church and others, with the programs and projects of

Left, summer conferences, where P.F. delegates face common problems, are fast becoming popular. At such conferences leaders of our churches, returned missionaries, and others help the young people to face up to the major issues of our world.

Right, there's fellowship and fun in the Sunday evening Pilgrim Fellowship meetings, in addition to projects, discussions devoted to world problems, and other serious Christian business.

In P.F. conferences, young people learn to know people of all races from all countries.

the United Christian Youth Movement which brings together forty-two Protestant denominations in a united witness in youth work, serve greatly to strengthen their conviction that the fellowship of Jesus Christ is one the world around.

DEEPER CERTAINTY

During the months of this past summer hundreds of Congregational Christian young people shared in interdenominational regional conferences; they were actively present at the end of August in a great mass demonstration of Christian unity in the Christian Youth Conference of North America at Grand Rapids, Michigan, where plans were laid for confronting the problems of a decadent and disintegrating society with a positive, hopeful and redemptive faith.

In the churches of tomorrow there will grow a deeper certainty about essential Christian beliefs and necessary Christian disciplines.

One of our young national leaders said recently, in a letter commenting on a proposed structural alteration at one point in the Pilgrim Fellowship program: "Speaking architecturally, I think what Pilgrim Fellowship needs is not any changes in structure but a new heating system!" One might apply this conviction to church life as a whole. But among our young people there is a broad and earnest desire to find out precisely what a Christian must know, must believe, and must do if he is to bear Christ's name with fidelity and honor. Sometimes with this desire goes the unspoken feeling that their elders and leaders have not always played fairly with them, having represented Christianity as too simple and undemanding an enterprise.

A "work camp" of Pilgrim Fellowship members paints a church in rural Nebraska.

The churches of tomorrow are in safe, stout hands. Through the Young People's Department of the Division of Christian Education, of which the Pilgrim Fellowship is not only an agency but also the dramatic expression of our denomination's concern for its young people, we seek to hold up those hands, that, when the torch is placed in them, it may be held high and its light may herald the dawn of a cleaner, fairer world.

Mr. Powell is a member of the staff of the Christian Education Division of the Board of Home Missions.

Illustrations in this article by courtesy of Division of Christian Education; William Sargent; Ewing Galloway; Religious News Service; and Betty Popken.

The New Associate Minister of the General Council

Douglas Horton, Minister of the General Council of Congregational Christian churches, announced the election of Fred S. Buschmeyer, minister of the Mt. Pleasant Congregational Church, Washington, D. C., to be Associate Minister of the General Council, as successor to Frederick L. Fagley when he retires December 31, 1948, at a special business meeting of the Mt. Pleasant Church on October 10th following the service of morning worship.

After an explanation of the compelling nature of the call to serve the larger fellowship of the Congregational Christian churches, Dr. Buschmeyer read his resignation from the ministry of the local church to take effect December 31, 1948.

It is an interesting fact that this election and resignation will bring together in official relationship two men who served in a similar relationship as minister and associate minister at the Leyden Congregational Church, Brookline, Massachusetts, twenty-five years ago.

Since 1942 Dr. Buschmeyer has served as a member, and more recently as chairman, of the Executive Committee of the General Council of Congregational Christian churches, and will bring to his new position a thorough knowledge of the problems and opportunities of the total fellowship of churches throughout the country. As chairman of a European Study Mission to Europe in 1947 and as a delegate to the recent Amsterdam Assembly of the World Council of Churches, Dr. Buschmeyer has had further opportunity to become familiar with the larger relationships of Protestant churchmanship in the present day.

As minister of the local church since 1939, Dr. Buschmeyer has led his congregation in its plans for a new church home on Westmoreland Circle, Washington, D. C., and it is expected that a new minister will be called in time to lead the local fellowship into its new home by Easter time.

As the new Associate Minister of the General Council Dr. Buschmeyer's principal service will be rendered in the cultivation of the ministerial relationship of the men serving the six thousand churches of the fellowship, with special attention to men still in training in the seminaries or in the early years of their parish ministry.

Dr. Buschmeyer is a native of Los Angeles, California, with degrees in Religious Education and Theology from Boston University, Boston, Massachusetts. Ordained in 1926, he has served as associate minister of Leyden Congregational Church, Brookline, Massachusetts, 1924-26; and as minister of the following churches: the Durham Community (University) Church, Durham, New Hampshire, 1927-36; First Congregational Church, Manchester, New Hampshire, 1936-39; Mt. Pleasant Congregational Church, Washington, D. C., 1939 to the present.

The boy said:

"Tell them we're rising"

Fred L. Brownlee

And that's the story in a few words of what our A.M.A. has been doing for the underprivileged for a century.

In the bewildering days following our American War, the American Missionary Association served as a sort of Red Cross and School Board rolled into one. It provided food and clothing for the slaves who had been set free without a penny with which to buy anything. It established orphanages for children whose slave parents had been torn from them during the war. It opened schools to which grandparents as well as parents and children came.

One school was in Atlanta, Georgia. General O. O. Howard, a good Congregationalist who served with the Union Army and became head of the Freedman's Bureau, visited the Atlanta school one day. Finishing his remarks to the children he said, "I'm going back North, what shall I tell the people about you?" A little boy named Richard Wright answered up, *"Tell them we're rising."*

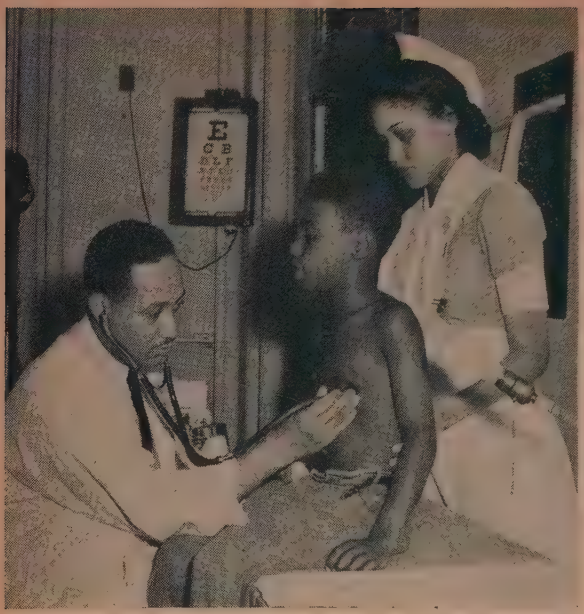
The same Richard Wright, who founded a bank in Philadelphia when he was a young man and later became its president, died last year at the age of ninety-five. He kept rising every year in more ways than one. He was quick at figures; that helped him in his banking business. He became a good letter writer; that helped him in human relations. He became a Christian of strong character; that encouraged people to come to him with their troubles and to trust their savings to him.

Richard Wright is a symbol of what the A. M. A. has been doing

for one hundred years for boys and girls whose parents had been slaves; for other boys and girls whose parents, like those of Abraham Lincoln, had become stranded in the mountains of Kentucky, Tennessee, North Carolina, Georgia, and Alabama; for still other boys and girls whose fathers came to America from China and Japan to help build our great continental railroads in the far West; boys and girls also whose fathers and mothers had been driven on to the Indian reservations of the Dakotas and Montana; and finally, for boys and girls in Puerto Rico who are so numerous that a quarter of a million still have no schools to attend.

Let me tell you about one boy and

Above, boys and girls of the kindergarten at well-known LeMoyne College in Memphis, Tenn. *Top, right,* nursery school children at Dillard University in New Orleans. *Right,* girls and boys of primary age in Avery Institute.



Left, a young fellow gets a physical check-up in the clinic of Flint-Goodrich Hospital, New Orleans.

Right, two students stroll on the beautiful campus of Dillard University in New Orleans, Louisiana.

one girl. I met the boy, now a man, only last Sunday. His name is Dr. Burton, a physician, a first citizen of Newark, Ohio. His skin is very dark, but his hair is white, even though he is still a comparatively young man.

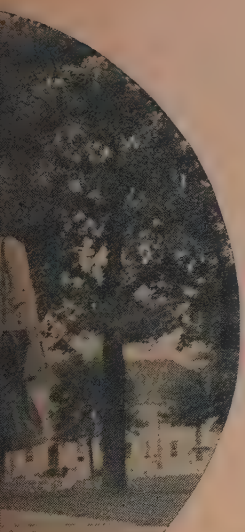
Where did Dr. Burton learn to become the kind of man that he is? Well, like all boys, he was born in a home, fortunately a *good* home. The A. M. A.'s best work for its children has been done with their parents in their homes. Dr. Burton might add, "I didn't go to an A. M. A. school, but if it hadn't been for the A. M. A. I might not have had any school to go to. It's wonderful the way in which the A. M. A. promoted the building of schools and the training of teachers for the children of all my people."

Like Richard Wright, Dr. Burton kept rising. He went to college — Howard University — then to Meharry Medical School in Nashville, and finally did graduate work in several of the great northern medical schools.

Dr. Burton now owns a fine medical building in Newark, has five professional people on his staff, three of whom are white people. Over ninety per cent of his patients are partly white, because there are only 1,200 Negroes in Newark, Ohio. The white doctors of the city respect him and cooperate with him. He belongs to the same medical association to which they belong.

The girl I have in mind made mud pies and put her dolls to sleep with other little girls in St. Paul, Minnesota. Her name is Marion Cuthbert. She, too, kept rising. From the St. Paul High School she went to Boston University. When she finished there she called on the Dean and said, "I want to serve my own people. What do you advise?" He said, "Why don't you write to the American Missionary Association?" She did, and was sent to Florence, Alabama, where she taught children in the same school where the late and much beloved George S. White was principal for twenty years.

Miss Marion Cuthbert kept on rising. She earned a Ph.D. Degree at Columbia University, and is now a professor at Queens College on Long Island. She, like Dr. Burton, is a child of the A. M. A.



Below, the Avery Institute footballers have their picture taken before an important game.

PUERTO RICO

The A. M. A. has a children's ward in the Ryder Hospital in Puerto Rico, and one in the Flint-Goodridge Hospital in New Orleans. It also has a nursery school in New Orleans and is happy that Fisk University is about to open one in Nashville.

At the Cotton Valley School in Alabama there are two hundred dark-skinned children so poor that their parents haven't enough money to pay their share in order to claim the government's share for children's hot lunches at noon. Maybe some of the

more fortunate children in the primary departments of our northern churches would like to give these Cotton Valley children a lift. How about making possible a bowl of hot soup each day?

All of the A. M. A. churches in Puerto Rico have Sunday Schools. Here's a chance for our North American Sunday School children to exchange letters and pictures with Puerto Rican children. They also wave the stars and stripes and sing "America." Our children ought to learn to sing their song about the Borinquens. The Borinquens were the aborigines of Puerto Rico. Today their descendants study the same Sunday School and week-day lessons that we do. "We want to know more American children and become their friends," they say to me every time I visit Puerto Rico.

Letter writing and exchanging photographs are fine ways in which to build friendships across the 1,500 miles of water between New York and San Juan. Practice under the American flag might prove to be excellent experience in doing the same across the wider seas where children wave different flags and sing different songs.

Perhaps if this were done quite universally for only one generation the children of the next generation might be saved from another world war. At least these are the thoughts and ideals which the A. M. A. keeps before its children constantly. Richard Wright was one of the first to catch on; hundreds, yes thousands, have followed his example. Right now there are 105,000 Negro young men of America in college. Eighty years ago the A. M. A. opened the first school for the children who became their grandparents. Now we have nursery schools for the babies, and adult schools for the parents. From the Cradle to the Rocking Chair is our slogan for tomorrow.

Dr. Brownlee is the General Secretary of the American Missionary Association of the Board of Home Missions.

Illustrations in this article by courtesy of Marion Palfi and the New York Herald Tribune.

By contributing generously through our Postwar Emergency Program, and by the successful launching of *Our Christian World Mission,* you and your church can help the children of our time to have peace on earth with goodwill to everyone. Plan your Christmas church program to include the children of the world, and give generously that they may have more abundant life.

How Parents Become Partners

Paul R. Reynolds

When they are partners with their church, things begin to happen in the church school.

"Twig-Benders" and "Sprig-Tenders." These names are not the first line of a tongue twister but are the actual names of two very effective parent education clubs in one of our Congregational Christian churches.

To be a "Twig-Bender" one must be a parent of pre-school age children; the "Sprig-Tenders" are those whose children are anywhere in the first six grades of school.

The groups meet once a month to share their experiences and their problems. On occasion they invite a specialist in some particular field to guide their thinking and discussion. Two other groups round out the program — one for parents of Junior

To accommodate the increasing number of children in our church schools, and to make church school appealing to all, many parents' groups, as our author says, are giving time and effort to recondition and enlarge church school facilities. *Left*, these youngsters of Ohio enjoy a room thoughtfully redesigned for their use.

High youngsters and one called "Teen-Age Parents."

This church knows that fathers and mothers need to grow in wisdom and skill; and that given fellowship, some fun, and proper guidance, they will want to improve their knowledge and effectiveness, as the following quotations indicate quite clearly: "Did you know that the Martha Circle has become the largest group in our Woman's Society? They actually have about a hundred members now, every one the mother of a pre-school age child (or sometimes two!!). Next month Mrs. Janet Craw, chairman of our National Family Life Commission, is to discuss with them the theme—'Religion in the Home.'"

MODERN FACILITIES

"Have you seen the room that the four-year-olds have now? It is that big one which the Adult Bible Class formerly used. The Two-by-Two Club has been working there with saws and hammers and paint brushes — not to mention needles and thread in making curtains. I wish you could see the place! It is crowded full of busy and happy four-year-olds on Sunday morning. Can you realize that only two or three years ago we had the three-, four- and five-year-olds all together and now each group fills a big room of its own?"

From the above we can gather that there are today in the United States more babies and children of pre-school age than ever before in our history, and that their parents are seeking fellowship for themselves and a good start in life for their children. Thousands of them want help and guidance from their church. Couples' Clubs, Mothers' Study Groups, Parents' Classes are in vogue everywhere. The World Health Organization advises us that most of the so-called adults in the world are not sufficiently mature to deal adequately with the world's problems or even their own. Parents and children are

Above, these children meet in a new "children's bungalow" erected for their use at a cost of $35,000. This "bungalow" accommodates a maximum of 300 youngsters. Each room is equipped with germ-killing ultra-violet light. Walls and woodwork are finished in attractive pastel shades, furniture is painted white.

beginning to realize that they need to grow together.

"Too much has been expected of the church school. Christian parents must become the chief teachers of religion." This is taken from the report of the study of Christian Education made under the leadership of the International Council of Religious Education.

The Woman's Fellowship of Rhode Island is taking that report very seriously. Its members are studying the whole matter of church and home cooperation in Christian nurture. They are making available to every local church a kit of materials on Family Life. An all-day study conference was held this past spring. It was suggested that each church choose its own Christian Family Life Chairman and that this person be a delegate to the conference. The program included:

1. A study of the scope of Christian Family Life Education in the local church;
2. Discussion of who is responsible for church-home relationships;
3. Simple practical methods for securing more sharing between church and home;
4. A plan for parent education classes; an inventory of persons qualified and available for leadership of such groups;
5. Display and appraisal of available materials: books, pamphlets, films, pictures, etc.

The Board of Christian Education of the New Hampshire Conference is also making an intensive study and survey of the whole matter of parent and family Christian nurture.

RECRUITING AGENCIES

"Couples' Clubs are the best recruiting agencies any church can have," said one young minister recently. "They have everything—vitality, initiative, the urge to make friends, children and the future." Then he added: "During the last three years, more than half of our new teachers, several choir members, two trustees, three deacons, and our Scout Master all have come from our Couples' Club."

Another minister reports: "Our Young Adult group had its first meeting last July. It was a basket supper with a soft ball game. Then we went into the community house for an hour of discussion. They definitely wanted to organize. They decided since this is a small rural church to include married and single alike. They said their basic reason for organizing was to back the church and sponsor religion in the community. They call it

Many churches are equipped to use the latest audio-visual materials which are available.

the 'Young Adult Club' but they set no age limits. They expect everybody to share in all parts of the program and if anybody is young enough in spirit — and legs — to keep up, no questions as to age will be asked." It may be added as an item of significance that this group has since raised the money for a new parsonage.

Still another man says in a letter: "Our church has been composed mainly of older people but fortunately through our Couples' Club we have begun to draw in a goodly number of the younger people in the community. They are already gradually working into leadership in various church offices and boards."

A rural church in Vermont which, according to the Year Book, has only forty-four members, sends in this news item: "The Young Adult Group, with money made by the play they gave last summer, bought paint, brushes and materials. Every Wednesday evening some of them worked in the sanctuary. The woodwork was given two coats of paint; the walls three coats of Kemtone; the floors were done over and new drapes were hung. A simple but beautiful rededication service was held at the annual meeting."

The sponsoring of Couples' Clubs and Young Adult groups offers a maximum return for the time and effort invested. Through them the church reaches and helps parents and children; the life of the church itself is renewed; homes are strengthened and thus the community is helped.

For materials and further information address the Department of Family Life and Young Adult Work, 19 South LaSalle Street, Chicago 3, Ill.

Mr. Reynolds is a member of the staff of the Christian Education Division of the Board of Home Missions.

Illustrations in this article by courtesy of Mary Eleanor Browning and Religious News Service.

Shall we complete the Unit Plan in 1948?

Willard Bass

To achieve any objective we need always to keep its ultimate purpose clearly in mind. It is not enough to say that the purpose of the Unit Plan is to assure payments in full of annuities issued under the so-called "Original Plan." It is not enough even to say that our Original Plan annuitants are now more than sixty-five years old, and most of them are over seventy. We want to know something more about these people. Who are they? Where do they live? What have they done? How much do they need their annuities? Do they appreciate them?

Probably the situation in Maine presents a fair sample of the country as a whole. A recent survey shows that there are at present twenty annuitants in Maine—eleven men and nine women, the widows of ministers.

Of these, three are invalids, dependent upon others for physical care as well as financial support. Their needs are far beyond the scope of Original Plan annuities. Nevertheless the annuities are a real help.

A larger group contains the widows who are able to care for themselves. We may count eight. Let Mrs. A. . . . speak for them. Her husband died before reaching the stipulated age for the beginning of his annuity, and therefore his widow receives less than the maximum amount. She prefers the independence of her own home to living with her son. She writes: "My quarterly check is $46.88 and I use $45.00 of it for quarterly rent of my living quarters. Fortunately my landlord has not increased my rent in the spiral of inflation and the quarterly check assures me of shelter and a home, which is a real comfort."

There are eleven ministerial members of the Original Plan living in Maine. Let Mr. X, one of them, speak for the whole group. He writes: "I have always paid the premiums myself in full and I feel that I am, in turn, entitled to the payment of the annuity in full."

Mrs. A and Mr. X are typical of the people receiving annuities under the Original Plan. They present concretely the problem of reducing the scheduled payments of annuities.

Which of you has the heart to tell Mrs. A that her check of $46.88 has to be reduced by ten per cent, or some other figure, that she will have to find some other source for part of her rent, even if happily it continues to escape the "spiral inflation"? Such a course adds seriously to her financial problem; but still worse she loses the assurance of a permanent steady income which to her is "a real comfort."

Suppose you can be hard-boiled about Mrs. A. After all, she does have a son and they can live together, even if they prefer not to.

What are you going to say to Mr. X who feels that as a matter of business honesty, he is entitled to payment of his annuity in full?

Of course, Mr. X knows your first answer already. He does not have any legally binding promise on the part of the "Annuity Fund" or anyone else in the denomination to pay him $500 per year, or any other sum. All he has is a statement that if he will pay premiums designed to secure for him an annuity of $100 per year that

(*Continued on page* 48)

Give to the

1948 CHRISTMAS FUND

Once again we are making a Christmas present to our retired ministers and widows, whose strength finally has failed in the exacting service of the churches. Our so-called relief grants can never be adequate.

"I read without glasses, and preach without notes." This Christian veteran was born before the Civil War. He began to preach in 1888, and he continued preaching for sixty years, until he was ninety. "It's impossible to evaluate the blessings that have gone out from his life," says a friend of many years. He lives outwardly alone, but inwardly he lives in the hearts of hundreds whom he has helped. "Old Age Relief has never appealed to me," he declares with unflagging independency. But our Christmas check will save him the necessity of drawing from week to week upon the few savings that he has stored up against his latter days.

"A brave cheerful soul in a frail little body," is the way in which a friend describes her. Having been a pastor's wife for nearly thirty years, the mother of two sons—one an aide to General Stilwell in China, the other a special emissary in the Near East—she gets about her three-room California home on her "friendly crutch," purveys at the nearby grocery, and keeps pace with the current scene in mind and spirit. At seventy-six she is still young. What wonder that her children and grandchildren think her "pretty nice." Our Christmas check will add to her feeling that our churches know the meaning of warmth in fellowship.

quate, but what we have we gladly share. Prices are inflated; the dollar has shrunk. Yet this small gift which we have made for nearly fifty years has always meant a little extra comfort—and this year it will mean food and warmth.

Part of the Fund, however, is held in reserve to meet, throughout the year, those unpredictable emergencies which sometimes overtake pastors who serve our smaller churches and who have no independent resources. This indeed is a reservoir of comradely and comforting aid.

Gifts may be sent to the Ministerial Relief Division, 287 Fourth Ave., New York 10, N. Y. Make checks payable to "The Christmas Fund."

Flowers for the pastor at his last service in his last church! He had worked in harness for thirty-seven years. Born and ordained in England, he served churches of modest size in this country until a year ago. He had prepared as best he could for the age of retirement by membership in the Annuity Fund. But now he is finding, with prices as they are, that there has been no time in his life when dollars have meant more than they mean just now. The check which he received from the Christmas Fund last year, as he puts it, "Took life from a worrying stage to one of comfort."

Here is one of the grand old men of the Christian Church which is now part of our Congregational Christian fellowship. He was one of seven children, brought up in a fatherless home in the impoverished South after the Civil War. With four others of the family he persevered through college, and with two others continued on to the university and into the ministry of Christ. He served for forty-five years. He still finds time to lend a hand to younger men; but his garden and his hens mainly engage his strength. Our Christmas check will make even more real his feeling of union with the larger fellowship.

Mrs. ..... and I are so thankful to God each day that the Unit Plan is moving the hearts of our people. It is a comfort in old age to know that our churches are backing us up during our life's sunset.

Shall We Complete the Unit Plan In 1948?

(*Continued from page* 45)

the denomination will try to secure funds enough to provide $400 per year additional, making a total annuity of $500.

It is perfectly legal for the denomination through the "Annuity Fund" to pay Mr. X his share of whatever funds come in ear-marked for the Original Plan annuities and to stop when the funds are exhausted. Mr. X knows that perfectly well, but he still thinks he is entitled to receive his annuity payments in full. Why?

Mr. X knows that the General Council has voted repeatedly that it is the "policy" of the Council that the Original Plan annuities should be paid in full. Mr. X has been putting his faith in words like "try" and "policy." Was he right in believing that our churches really meant to "try" or were they just making a gesture? Can he believe that "policy" is something more than hopes and wishes — that it really means action?

The Unit Plan then is a way by which our churches can assure Mrs. A that she can have the comfort of knowing that the $46.88 for her rent will come regularly; and Mr. X can be assured that he will have a square deal and payments of his annuity will be made as he confidently expected.

Mrs. A and Mr. X are not fiction. With variations in detail, there are nine Mrs. A's in Maine and eleven Mr. X's. In the nation they number over one thousand. They are real people; they live in our towns; they have served our churches; they need our help now; they are our obligation which we cannot escape and which, in fact, we do not wish to escape.

The Unit Plan is for them.

The Unit Plan was adopted in 1942 as a ten-year program. It has been remarkably successful. In the six years ending December 1947, more than a million dollars had been raised —five-sixths of the total. On September 30, 1948, the total raised was $1,080,931, and the balance needed to complete the fund was $119,069.

The total amount paid in from January 10 to September 30, 1948, is $61,700, equal to $6,750 per month. To complete the fund in 1948 we need to receive $119,069 in three months, almost $40,000 per month. This is nearly six times the rate for the first nine months.

It is clear that we can never reach our goal by planning to coast in on the momentum of our past achievements. It is still uphill going and requires hard and united effort to succeed. But with united effort it can be done.

Let us keep our final objective clearly in mind; let us remember the rent money for Mrs. A and the square deal for Mr. X, and let us provide the funds which will assure them once and forever that their needs are definitely provided for.

And let us do it in 1948.

Mr. Boss is the Unit Plan Chairman for Maine.

THE UNIT PLAN

The Unit Plan Committee seeks gifts from Congregational Christian Churches and individuals to make possible the continuance of annuities under the Original Plan of the Annuity Fund for Congregational Ministers at their promised maximum of $500 for a minister or $300 for a widow.

Gifts may be sent to your State Unit Plan Committee or to The Unit Plan, 287 Fourth Avenue, New York 10, N. Y.

•

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